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Only a few United States marines are necessary to check the designs of the insurgents upon the Panama Railway, which this government is under pledge to protect. It would be much better for all Central America if the United States were under a promise to prevent revolutions.

In Cincinnati the mayor called on all business interests to close their plants yesterday and give their employes a holiday in honor of the visit of the President. The request was generally complied with, the result being a great addition to the impressiveness of the President's welcome.

The decision of a Kentucky court preventing a prize fight in Louisville is another proof that government by injunction has many beneficial phases. On behalf of the proposed fight it was contended that the courts had no authority to restrain by injunction the commission of a criminal act, punishment for which was already amply provided in the criminal laws of the State. The court thought differently.

Hon. Carroll D. Wright, United States commissioner of labor, says the reason why he did not recommend arbitration in his recent report on the coal strike is because he does not believe in it. "The trouble with arbitration," he says, "is that it always leaves more or less of a bad taste in the mouth. There invariably remains some feeling of dissatisfaction, not to say rancor, on the part of one side or the other." He thinks a much better way of settling labor troubles is "for both sides to be fair and decent, and settle their differences themselves."

That Lieutenant Peary did not reach the north pole will not be the cause of general disappointment. For many years the north pole has been sought by many explorers whose real purpose in reaching it has never been made clear to most people. While Lieutenant Peary got nearer the pole than any other American searcher, he did not get so near as Nansen in 1895 or Cogni in 1900. Lieutenant, or rather, Commander Peary, reports that he got within 343 miles of the pole, which seems to make him confident that it can be reached. But what good would the reaching it do? is the question which people have been asking for years.

The statistics of newspapers and periodicals published in the United States collected by the Census Bureau show that the number was 18,226 in 1900—an increase of 22.3 per cent, during the decade. This seems to be a large increase when it appears that religious papers decreased 7.1 per cent., medical and surgical 9.8 per cent., scientific and mechanical 20 per cent., and social and art 42 per cent. It is probably due to the fake publications, which increased rapidly while the United States was carrying them at great loss. The new order prohibiting these periodicals second-class rates will be likely to reduce their circulation. That professional, scientific, religious and society and artistic publications should fall off in number as they appear to have done during the last decade must be due to the fact that the daily paper is able to meet the demands of such readers better than publications devoted to special features.

An exchange noting the observations of the press on the outfit of Mayor Tom L. Johnson, with his costly automobile and his valet, as he goes through Ohio, says that such things will not cut any figure against him. It calls attention to the fact that the late General Benjamin F. Butler, when he was the Greenback candidate for President, traveled in a private car with two or more servants, and yet he was always popular with the labor element in cities. He might have added that when General Butler addressed the North End Democracy in Boston in Faneuil Hall, he always appeared in evening dress with a blooming red rose as an ornament. General Butler knew those people, and he knew that they regarded his dress as a mark of respect for them. Mr. Blaine was another man who was careful to appear before his constituents in the country in Maine with clean linen and the clothes befitting his life. At one time it might have been otherwise, but now it is safe to say that the people of Indiana do not feel flattered, whatever may be their own dress, to have a public speaker appear before them in careless and uncouth dress. A man in a neighboring county who thought he should go to Congress, said to the meetings which he addressed that his "suit of clothes did not cost him ten dollars, and they were good enough for the representative of the plain people to wear in Congress." Evidently, the plain people in his county thought otherwise, since he did not get a delegate. Sensible people do not admire a freak except when they go to a circus with three clowns. The man who goes before an audience dressed as a freak will not win votes for himself and will not help the cause he represents.

MR. WATTERSON'S ASSAULT ON NEWPORT SOCIETY.

Mr. Watterson's attacks upon New York's four hundred who reside in Newport are attracting attention and causing comment. It is generally believed that the noted Kentuckian has exaggerated somewhat the follies and vices of those people who for years have occupied too much of the space of certain newspapers and been a text for those who rail at existing conditions. Doubtless it will be assumed that Newport society as it is represented in the newspapers is the effect of millionairism upon the successors of those who accumulated the millions, and affords a reason why a limit should be put to the wealth one man may acquire. But those who take a more conservative view of the matter will discover that whatever special follies are found among the successors of the very rich are due to idle and aimless lives. The effect of idleness is the same upon those who succeed to more liberal financial conditions than their parents were born to, whether they have the income of fifty millions or fifty thousand dollars. Young men who ride to hounds following the scent of an amise-seed bag in lieu of a fox are more ridiculous than the young men who loaf about public places in smaller towns, but both alike are the victims of an aimless life. The only comforting thought regarding both is that, as a rule, it is but three generations from working in shirt sleeves to working in shirt sleeves again. That idleness leads to worthlessness and viciousness is as unalterable as the law which makes death the penalty of taking deadly poisons. Every day attention is called to men who have made shipwreck in early life, whose fathers left them with the means to lead, and the comment is that this generation has not the character of its predecessors. Such conclusion is wrong; the industrious father who led a strenuous life let his sons grow up in idleness and without any purpose but to have a good time, and when the time came for them to be men they had not the intellectual or moral stamina to take up the responsibilities which the fathers carried successfully.

The Newport people whom Mr. Watterson so severely scores are about the same as most of the human race would be if it could. The common desire for wealth is that it affords an opportunity for idleness and puerite amusement. To get along without work is a very common impulse. The prejudice of the poor against the rich is really a matter of leisure and of escaping daily toil. The contention for a shorter day of labor is really inspired by a desire for more time for aimless idleness. True, those who advocate fewer hours of work talk of the leisure being used for mental and physical improvement, but those who know how spare time is used know that very little of it is devoted to any useful culture. The mass that must toil would have the leisure of Newport because idleness appears the one thing desirable, and useful employment the primal curse to be escaped. Dr. Isaac Watts inflicted the Protestant Church with a most melancholy collection of hymns, making religion a doleful affair, but he unconsciously rose to the stature of a philosopher when in one of those hymns he put the idea that "Satan finds some mischief still for idle hands to do." He may do the mythical Satan great injustice, but it is certain that the aimlessly idle find all that the word mischief can imply and are its victims.

One of the most deplorable results of the Newport life is that all who come within its baleful influence cease to be Americans. Newport society apes the customs and fashions of the titled and aimless in Europe; no American is as worthy of admiration as a penniless lord. It paid almost abject homage to the notoriously dissolute Duke Boris, whom the self-respecting wife of an American President would not meet socially. That society has no use for the virile Americanism of Theodore Roosevelt, but it worships the most insignificant foreigner who can claim a title. It has other weaknesses, not as flagrant as Mr. Watterson portrays, which should be a warning rather than cause for invective. At the same time let us all remember that the leisure and the wealth which mankind covet as the greatest human good would make us all members of some four hundred, frivolous and often vulgar in ostentatious display of wealth. Let us be thankful that the world's work which must be done prevents us all from falling to the conditions which Mr. Watterson so furiously assails.

MEDICAL TREATMENT OF ANIMALS.

During a recent visit to the country a gentleman of this city watched a village blacksmith shoeing a horse. He worked in the old-fashioned rough-and-ready way, and when the horse started because he had been hurt by too deep a cut in his hoof the smith dealt him a heavy blow in his side with a hammer to make him stand still. The animal trembled with fright and pain. In all his years of shoeing horses the smith had not yet learned that they have feelings. It has taken the mass of mankind a long time to learn this lesson, but they are learning it gradually. The result is that dumb brutes of all kinds receive better treatment than they formerly did, including even scientific medical treatment. Perhaps this is partly due to mercenary motives. A few days ago a cow sold at auction in this city for $6,000 and a bull for $10,000. It is not an uncommon thing nowadays for a horse to bring much higher figures. Animals that represent so much "spot cash" call for good care and treatment. The result is a new school of medical practice rightly called veterinary science. It is within the memory of elderly persons when a person who attempted to treat diseases of horses was simply "a horse doctor," and perhaps the crude methods of the period did not deserve any more dignified appellation. Now the veterinary surgeon is a graduate of a college, and many of them have a lucrative practice. It stands to reason that there is as large and as interesting a field for the investigation, diagnosing and treatment of animal diseases as of human, and the duty of treating them skillfully is not lessened by the fact that they are dumb animals. Nearly all the States now have laws for the prevention and spread of animal diseases, cattle as well as horses, and health boards have large powers in this direction. Veterinary colleges occupy as respectable a position as medical colleges and embrace a wide course of study. A young man who takes the course in one of these colleges discovers that, whatever the brutal owner of a horse, the brutal dairyman or the village blacksmith may think, the anatomy of a horse or cow is as complex as that of a human being. The creator of both has shown as much skill and taken as much pains in one case as in the other. The growth of modern veterinary science is an evidence of the progress of civilization and of the duty which men owe to dumb animals as well as to their fellows.

GOOD ROADS AND CIVILIZATION.

A Washington dispatch says that on the urgent recommendation of General Chaffee, commanding the military forces in the Philippines, the secretary of war has authorized an expenditure of $20,000 for immediate use in the construction of a military road from a point on the coast of the Island of Mindanao to a point in the interior that is thickly populated. It is expected the road will be valuable for business as well as for military purposes in case it should be needed for the latter. Its construction will be practical evidence to the natives of the friendly designs and beneficent policy of the Americans. Good roads are an important factor of civilization. Nearly every account of the Philippines dwells upon the wretched condition of the roads there, or, rather, the absence of roads, which practically prevents internal commerce except upon the navigable rivers. The absence of roads was an immense drawback to military operations in the islands, and their construction was one of the first duties recognized by the American authorities after the acquisition of the islands. The Philippine commission early appropriated $2,000,000 (Mexican) to be expended in the construction of highways and bridges, the work being placed under the direction of the United States corps of engineers. During the year 1901 they constructed over eight hundred miles of roads and built them so solidly as to resist the tropical rains of the islands. The work is still going on. More miles of good roads and more bridges have been constructed since the American acquisition of the islands than during the centuries of Spanish rule. Nothing could better illustrate the difference between a decadent and a progressive government, and it may be added that similar results were accomplished in Cuba during American occupation of the islands and are now being accomplished in Porto Rico. Good roads, good schools, good laws and good government go hand in hand with republican government and American institutions, and are fundamental doctrines of the "imperialism" which some weak-minded persons continue to talk about.

THE FIRST PROTEST AGAINST SLAVERY.

Some interesting and apparently authentic documentary evidence is published in support of the claim that the Mennonites of Pennsylvania were the first people to publicly protest against African slavery in the United States. There has been a dispute of long standing as to whether the Mennonites or the Quakers were entitled to this honor, and the document above referred to leaves the question still in some doubt. It purports to have been adopted, and probably was, for there is no dispute about the date, at a meeting of Mennonites held in Germantown, Pa., April 8, 1688. It opens as follows:

> These are the reasons we are against the traffick of men's bodies as followeth: Is there any that would be done or handled at this manner, viz., to be sold or made a slave for all the time of his life? How fearful & faint-hearted are many on sea when they see a strange vessel, being afraid it would be a Turck, and they should be taken and sold for Slaves in Turckey. Now what is better done as Turcks doe? Yea, rather it is worse for them which say they are Christians; for we hear that ye most part of such Negers are brought heither against their will & consent and that Many of them are stollen. Now, tho' they are black, we cannot conceive there is more liberty to have them slaves, as it is to have other white ones.

The document protests at some length against the cruelty and wickedness of enslaving negroes and urges their emancipation. "Then," it continues, "will Pennsylvania have a good report, instead it now hath a bad one for this sake in other Countries. Especially where ye Europeans are so desirous to know in what manner ye Quackers do rule in their Province & most of them due loock upon us with an envious eye." This clause treats Quakers and Mennonites as identical, and that is the point on which the controversy turns. The document did not lead to any immediate action.

The Mennonites, who, by the way, have always been held in high esteem for their sound doctrines, pure lives and good citizenship, antedate the Quakers in point of origin. They derive their name from Simon Menno, a Dutch Anabaptist reformer, who organized his followers into a sect about the middle of the sixteenth century. In order to unite them he separated them from all other Dutch and German Protestants and gave them a regular system of church government. They flourished in Holland and Germany during the sixteenth and seventeenth centuries, and early in the eighteenth century went in considerable numbers to Russia, where they were kindly treated. The first Mennonites came to the United States in 1683 upon the invitation of William Penn. The creed and practices of the Quakers were much like those of the Mennonites. The colony that settled in Pennsylvania grew, and their descendants are scattered in various States. There are quite a number of them in this State. They formerly had a publishing house at Elkhart, and, perhaps, still have. According to latest statistics there are about 59,000 of them in the United States.

The Friends, or Quakers, originated in England, the founder of the sect being George Fox, who was born in 1624. They are not as old a sect as the Mennonites, but they came to America first. William Penn founded the Pennsylvania Quaker colony in 1682. There is no doubt but the Quakers were opposed to slavery from the beginning. They opposed it in England, where a number of negroes were held in slavery until long past the middle of the eighteenth century. It was not till June, 1772, that Lord Mansfield delivered his celebrated decision that "as soon as a slave sets foot on the soil of the British islands he becomes free." The Quakers brought with them to the new country their opposition to war and slavery. One historian says: "So early as the year 1688 some emigrants from Kreisheim, in Germany, who had adopted the principles of William Penn and followed him into Pennsylvania, urged in the Yearly Meeting of the society there the inconsistency of buying, selling and holding men in slavery with the principles of the Christian religion. In the year 1696 the Yearly Meeting for that province took up the subject as a public concern, and the result was advice to the members of it to guard against future importations of African slaves, and to be particularly attentive to the treatment of those who were then in their possession." The movement here referred to as having been started in 1688 may have been the Mennonite movement, for they came over a few years before that. It will be noticed, however, that they are referred to as "emigrants who had adopted the principles of William Penn and followed him into Pennsylvania." If they had adopted the principles of Penn they were no longer Mennonites, but Quakers. It must be remembered that at this time slavery existed in all the American colonies. It was not abolished in Massachusetts until 1781, nor in Connecticut until 1784. It did not finally cease in New York till 1827, although the law providing for gradual emancipation of the slaves was passed in 1799. The anti-slavery movement that started in Pennsylvania in 1688 was much the earliest and for a long time the only one of the kind in the colonies. The subject continued to be agitated by the Quakers until, in 1776, the Yearly Meeting enacted that the owners of slaves who refused to emancipate them should be expelled from the church. The protest adopted at Germantown in 1688 was undoubtedly the first public expression against slavery made in the colonies. Those who made it may have been Mennonites originally, but they seem to have become Quakers. Pennsylvania was among the first of the States to abolish slavery, she having adopted a gradual emancipation act in 1780, and the credit for this action was largely due to the Quakers.

THE PROMISE OF A CHEMIST.

A German chemist in Baltimore is insisting in the papers of that city that he can and will announce a discovery that will ruin the monopoly of the anthracite coal operators and deliver cities now enveloped in bituminous smoke from the cloud that hangs over them day and night. He claims that he has discovered and about perfected a process by which ordinary street dirt can be chemically treated so as to make a fuel which will be better and cheaper than any fuel now known. The result of this chemical treatment by which fuel is to be made literally "dirt cheap" is a brick made by high pressure, costing $2.50 a ton, and which can be treated and retreated chemically so as to be burned over and over. He is certain that it can be produced at the price named at an enormous profit.

It will be remembered that inventors, or those who imagine that they are such, are often very sanguine in their promises and correspondingly tardy in performance. Besides, there is an element of the miraculous in the announcement of the Baltimore chemist, but those who recall the solved mysteries of the telegraph, telephone and other modern inventions are more than willing to give any man a chance. Assuming that the chemist is not the victim of his own delusion, he will be the revolutionist of the period and the very man almost everybody is waiting to welcome. The anthracite coal monopoly and its President Baer, with their ponderous solemnity and grasping instincts and coal strikes, would be forgotten. The loss of natural gas would no longer be deplored, and the gas-meter issue, which has been used by demagogues to elect one mayor and has been the terror of timid local statesmen for years, would be solved. Natural gas companies would become so entirely inconsequential that they would risk being threatened by city fathers with fine and imprisonment if they should fail to furnish an abundance of gas for all the bored mixers when the reservoir of natural gas has been emptied. Then, as to street dirt, there is not a city in which the people do not complain of dirty and filthy streets and implore the newspapers to din their complaints into the ears of boards of public works. When street dirt, so disagreeable to all and said by boards of health and the promoters of the microbe theory to be laden with disease, shall have a greater value than anthracite coal for dispensing heat, light and power, one of the chief causes of municipal complaint will be removed. Instead of troublesome contracts with street-sweeping companies, there would be bidders for the right to collect and use street sweepings whose bids would become an asset to the city treasury. Indeed, it may be expected that the owners of real estate on streets would claim the ownership of the street filth in front of their possessions. Those who insist that city governments should own and operate the sources of natural utilities could effectively demand that monopoly shall not convert the sweepings into heat, light and sweetness, but that the city shall do so for the benefit of the people, selling the product at cost.

It is feared that the Baltimore chemist's proclamation contains too many elements of the promised millennium for the present age. It is more than possible that he is the victim of his imagination rather than a student of practical chemistry. Still, a fuel-harassed people may confidently expect that the inventive power of man will discover a heat and light-producing material that will cause coal operators to be forgotten. Such a discoverer would be hailed as even a greater benefactor than the Hon. Tom L. Johnson is proclaiming himself to be.

It is said arrangements will be made to have the fountains of the monument run during the few hours of the President's stay here, by using artificial gas as a fuel for power. That is well enough, but it is greatly to be regretted that a similar or some other arrangement was not made to have the fountains running during State fair week. They add immensely to the attractiveness and effect of the monument, and thousands of people were disappointed in not seeing them running last week. If it requires a special appropriation by the Legislature the fountains should be kept running during State fair week hereafter for the benefit of the people whose taxes built the monument.

After a conference in St. Louis the representatives of twelve railroad systems have agreed upon a plan for the systematic colonization of the Southwest along the lines of their roads. Experience has shown that railroads can do a great deal toward directing immigration, and the co-operation of so many lines may have large results. There is a wide field in the Southwest for development.

In telegraphing to the local chairman at Peoria, Ill., that he would speak in that city on Wednesday Secretary Root said: "Please do not have the committee take the trouble to come to Chicago to meet me. Peoria is a large place and I cannot miss it." He evidently wished to escape the infliction of a long-winded reception.

A city contemporary says: "In regard to the school children viewing the presidential procession, it should be made plain that attendance is entirely voluntary and nobody should be dragged out who does not wish to go." Imagine school children having to be "dragged out" to see a procession of any kind!

The English aeronaut who answers to the name of Stanley Spencer has not been making much noise about his invention, but he seems to have constructed a better airship than any of the others.

THE HUMORISTS.

His Idea.

Life.

"I want you to understand, sir, that my pride forbids me to accept anything from you after I marry your daughter."

"How are you going to live?"

"Well, I thought you might make some kind of a settlement beforehand."

Resourceful Woman.

Judge.

"My wife," says the first husband, "bought her a tailored suit last spring and thought it would do to wear this fall."

"And will it?" asks the second husband.

"No; but she is sure that she can buy one this fall that she can wear next spring."

So that It Will Be Seen.

Chicago Post.

"He says he has taken up science."

"Nonsense."

"Well, he claims he has arranged a signal for Mars, anyway."

"How did he do it?"

"He painted the town red last night."

Buying Shoes.

Philadelphia Press.

"You may talk about higher education for women, but it doesn't do them any good."

"That's right, and the college woman's just as weak on arithmetic as the next one. I know, for I used to be a salesman in a shoe store patronized by Vassar girls."

"Yes?"

"Yes, and you couldn't convince any of them that 'six into three won't go.'"

King Arthur's Difficulty.

New York Times.

King Arthur had just invited the knights to dinner.

"But why do you have a round table?" inquired Sir Lancelot.

"Because," returned the prince, "I can't get square with my landlady."

Appreciating the situation, the knights fell to, even Dodynas the Savage being knocked out by the butter.

Not Always the Best Policy.

Smart Set.

"Honesty is the best policy," asseverated the stubborn-chinned man on the night train.

"It isn't the best policy in my business," observed the man with the open countenance.

"And why not in yours?" blustered the stubborn-chinned man, aggressively.

"Because," replied the man with the open countenance, "I am a manufacturer of antique furniture."

Seemed So.

Chicago Tribune.

The hands of the clock pointed to 11:30, but the young man, deeply interested in hearing himself talk, still lingered.

"Have you ever read that last novel" he was saying, "by—by—there, I've forgotten his name again. It isn't that I have a poor memory, for it's merely carelessness, and I find it difficult to excuse myself——"

"I have noticed that," the young woman said, with a sigh of weariness.

ABOUT PEOPLE AND THINGS.

The beautiful Wanda de Boncza, of the Comedie Francaise, whom all play-loving Paris is mourning just now, left a few debts when she died. One dressmaker's bill amounts to the pretty sum of $100,000.

Women in various parts of the country, with headquarters in Washington, are raising money to erect a monument to General Spinner, the first man to admit women in the Treasury Deportment at Washington.

Miss Rose Cleveland, sister of ex-President Cleveland, is a successful farmer. She now owns one-half of a 700-acre island near Islesboro, Me., has about 800 chickens, a large herd of cows and a big vegetable garden.

The Duke of Cambridge has lived under five sovereigns of England. He was born just in time to see the end of the reign of George VIII, was a boy of eleven when his uncle, George IV, died, and was one of the princes who carried the coffin of the last King to his grave.

Helen Gladstone, daughter of England's great prime minister, is devoting her life to charitable work among the poor of London. She is warden of the Women's University Settlement in that district of the metropolis known as Southwark, and is applying to her work among the sick and suffering there the same sturdy ability that won her so distinguished a place in Newnham College, Cambridge.

Somebody has discovered that silver is easily kept bright if it is boiled occasionally in an aluminium kettle. This latter vessel must be kept perfectly clean and bright and filled with hot water when the household silver is put in it. Keep the water boiling for fifteen minutes, then take out and dry the silver with the ordinary silver towels, and it will be found that the forks, spoons, etc., will be beautifully bright and glittering. The kettle, on the contrary, will have become tarnished.

The friends of Frank Holme, the newspaper and magazine illustrator, who is stricken with consumption, have adopted a novel way of "financing" him as an American institution. They have incorporated him. His corporate name is "The Bandelorg Press," and the corporators are Kirke La Shelle, George Ade, Finley Peter Dunne and Augustus Thomas. The capital stock is subscribed at $25 a share, and is to pay 5 per cent. if the incorporated Holme survives and retains his earning capacity in Arizona.

The fact that the widow of the famous "Parson" Brownlow, of Tennessee, is still living at the age of eighty-nine has been brought out by the erroneous report of a pension having been granted her. "Parson" Brownlow was one of the characters of the war for the Union, and his unswerving loyalty and services to the government entitle his widow to recognition. When he was asked to join the rebellion, he replied: "When I go to hell I'll go there direct. I won't go around by the way of the Southern Confederacy."

When Ambassador White was minister to Germany, about twenty years ago, he received some queer letters. One was from an old lady out West, inclosing some small pieces of linen with this novel commission: "We are going to give a fair in our church and I am making an autograph quilt. I want you to get me the autographs of the Emperor, Empress, the crown prince and Bismarck, and tell them to be very careful not to write too near the edge of the squares, as a seam has to be allowed for putting them together."

While the late Bret Harte was editor of the Overland Monthly in San Francisco there was a rather severe earthquake shock. The correspondents of Eastern papers were requested to "draw it mild," for fear of driving away newcomers, but the notification failed to reach Harte, who wrote an amusing skit by way of editorial in his magazine. It gave such dire offense that when his name afterward came up for election to a chair in the State University he lost the vote and support of the most influential trustee, the banker, William C. Ralston.

Mr. Balfour, according to a writer in an English weekly, sleeps at least twelve hours a day—sometimes longer, and though he does not prepare his speeches word for word like Sir William Harcourt, or dictate them to a shorthand writer like Disraeli, he does what he calls "think them out while in bed," and notes the principal headings on a sheet of folded foolscap, which he holds in his right hand while speaking, and slaps against his left when he wants to emphasize a point. He seldom pauses to find a word, but when he requires time to think of the next argument he sips from a glass of water.

CHINESE IN PHILIPPINES

OUR POLICY OF EXCLUSION HELD TO BE ERRONEOUS.

How the British and the Dutch Have Treated Their Malay Colonies—Filipinos a Decadent Race.

London Times.

The question of Chinese immigration—where, when and how it should be encouraged, where it should be permitted, where and how prohibited—is a problem of urgent and increasing importance, the satisfactory solution of which affects the welfare of an ever-widening area within and without the confines of the British empire. Most of the countries which form the immense littorals of the Pacific, and many of the islands which lie upon the broad bosom of that ocean, are intimately concerned with this matter both as regards their present and their future development and prosperity. The question is one, moreover, which excites the strongest feelings, almost amounting to fanaticism, in those regions affected by it in which a resident white population belonging to the working classes is found, and some of the late Mr. Rhodes's last speeches on the subject of the importation of yellow labor into South Africa and the attempts to give effect to the idea in which some influential mining houses of Johannesburg are engaged introduce a new element into the problem.

The Chinese immigrant is to be viewed from a variety of standpoints, according to the circumstances of the country into which his incursions are made. On the northwestern littoral of America and in the states of the Australian Commonwealth he is, as is well known, Anathema Maranatha to the vast majority of the white population. In the British tropical colony of the Straits Settlements and in the Federated Malay states on the neighboring mainland he is the life-blood of the entire community, essential alike to the government, whose revenue is supplied by him; to the capitalists, whose mines and plantations are developed by his toil, and to the merchant, whom he serves at once as customer and middleman.

The policy of the colonial administrations under the union jack in this quarter of the world is averse to the practice of compelling the indolent native population to undertake their fair share of the labor which they detest and despise, and since destitution is unknown among them—a minimum of grudging toil sufficing to supply their simple wants—they are suffered to be as idle as they will.

NEED OF CHINESE LABOR.

There is work to be done, however, and somebody must be found to do it, and hitherto the yellow man has held the field successfully, nay, triumphantly, against all comers, the Tamil immigrants from southern India having failed ignominiously to hold their own against the sturdier and more persistent race. Accordingly the value of the Chinese immigrant being fully admitted, and the equality of all the solvent members of mankind being something more than a magnificent theory, in British possessions abroad the yellow settler speedily becomes a full born British subject, and is granted all the privileges of citizenship.

In the Legislative Council of the Straits Settlements and in the State Councils of the Malay States the Chinese are represented by men of their own blood; the interests of the poorer portion of their community are specially safeguarded by government officers acquainted with their language who are detailed for that purpose; the wealthy Chinese merchants and mine owners are as completely unfettered by harassing restrictions as are their English, Scotch or German competitors in the same sphere of enterprise.

As a consequence the Chinese pour into the colony and protectorate in a continuous stream, and the cynical are apt to point the finger of scorn at a system which, they declare, administers a British crown colony primarily for the benefit of the yellow intruders. It is a fact altogether beyond dispute that here the best of everything—houses, lands, equipages, horses—is the property of the successful Chinaman, and the casual visitor, as he plows along in the red dust of Singapore, is offended by the sight of gross, silk-clad Celestials lolling magnificently in their open carriages.

But the answer to his indignant protest is to be found in the fact that the Chinaman has earned all that he enjoys in the open field of competition, that he has only his own energy and wit to thank for the wealth of which he makes a somewhat ostentatious display, and that he has contributed materially to the prosperity and riches of a community which, lacking his aid, would have continued to be what it was in the days when it was governed from Calcutta—one of the empire's starvelings and spendthrifts.

DUTCH COLONIES HANDICAPPED.

The converse of this picture is to be seen in the Dutch colonies in the Maylayan archipelago, for here the immigration of the Chinese is very carefully restricted, and those who have penetrated the barriers are confined to certain districts of the country, are only permitted to live in a few well-defined quarters of the towns, and are not suffered to offend the amour propre of the white man by making use of handsome carriages, or by flaunting their wealth in the faces of envious unsuccess. These things are doubtless rendered necessary in order to prop the system which prevails in the Dutch colonies, for Holland has no sympathy with the slothful inertia characteristic of the Malayan races, which is allowed to continue unchecked in British possessions.

The Dutch require the native to work, and, moreover, succeed in forcing him to do so, and though the quality of his labor is never up to the standard of the Chinese coolie, it suffices, and is rendered cheap to the European by certain cunningly framed laws which have been devised to that end. That this system should not commend itself to an ease-loving brown population is natural enough, and it may be questioned whether Holland does not lose more in the animosity which it excites than she gains in material wealth by its adoption.

In the Philippines—another land in which a Malayan people are found living in subjection to a white government—the question of Chinese immigration has already become a burning topic of dispute, but the Americans have imported their prejudices as well as their armies, and all present indications seem to point to a policy of rigid exclusion of the yellow alien from the newly acquired possessions. This, in the opinion of those who are best acquainted with the race to which the Filipinos belong, will, if adhered to, prove a fatal error of judgment.

WORK WHICH MUST BE DONE.

In the Philippines, as in British Malaya, it will be found, when peace is finally restored, that there is work to be done—work which is essential to the development of the country and the welfare of the community at large. Therefore someone must be discovered at once capable and willing to undertake it. We say willingly advisedly, because American instincts and institutions, like those which prevail among ourselves, preclude the possibility of such a system as that which subsists in Dutch Malaya being adopted in the Philippines. The Americans cannot follow in the footsteps of the Dutch by compelling the lazy brown man to work, no matter how heartily he hates the very name of toil, yet, except under the goad of absolute compulsion, no native of the Malayan stock will take upon himself a greater burden of labor than may be necessary for the satisfaction of his by no means exacting wants.

It must be remembered in this connection that the Americans have in the Filipinos far less promising material upon which to work than have had either the English or the Dutch in the Malayan possessions. The Malays of the peninsula were practically independent until some thirty years ago, and retained such qualities as their race can boast unmarred by contact with Europeans until that time. The Dutch have been in full enjoyment of most of their colonies in the archipelago for more than a century, and though the conditions of the race subject to them is not such as to excite the enthusiasm of an Englishman, the people of the islands have undoubtedly undergone something in the nature of a hardening process during their long intercourse with, and administration by, the tough stubborn children of The Netherlands.

FILIPINOS A DECADENT RACE.

The natives of the Philippines, on the other hand, whose subjection by Spain began as early as 1565, have been for the best part of three centuries under the sway of a decadent Latin people, itself in its later phases one of the most indolent and inert of European races. The effect of Spanish influence upon the soft Malayan character of the Filipinos has been very marked, and it has intensified those very failings which make the lover of the brown man despair of his future.

Therefore, we maintain, it is exceedingly doubtful whether the Filipinos, as a race, possess to-day the ability to work with any degree of steadfastness, even if they were to be forced to do so by some system analogous to that devised by the Dutch colonists, and since they are sprung from a Malayan stock, their unwillingness to toil, if that may by any contrivance be avoided, does not need to be insisted upon. Accordingly, considering the labor supply of the Philippines, the Filipino must be excluded from the calculation, and as the prosperity and development of such a country as America's new possessions depend mainly upon an ample, cheap, and steady stream of coolies, upon which capital can draw at need, the United States is in the unpleasant position of having to decide either to postpone indefinitely the material welfare of the islands, or to smother prejudice and permit the inrush of the Chinese to which so many theorists, more versed in home than in Asiatic problems, are fiercely opposed.

One of the favorite cries of the excellent publicists and philanthropists above referred to is "The Philippines for the Filipino!" and a theory which finds great favor with many politicians of the United States is that by the sovereign remedy of education the natives of the new colonies will shortly be transformed into white men, in all save color, and will thenceforth take their place as full-blown American citizens. As regards the first part of the story, that the Philippines should be kept sacred for the use of the natives, the answer is that there is room for all; that the wants of the Filipino are not extravagant, and that he can supply them without overtaxing his energies, which is the one thing he really dreads.

WHAT EDUCATION CANNOT DO.

To those who object that the incursion of large numbers of Chinese would result in the gradual disappearance of the Filipinos, it may be replied that the Malays show no signs of dying out in the British possessions, though they do not multiply to any alarming rate, and, further, that no artificial props can serve to shore up a people doomed to extinction, as has been shown in the case of the Maoris in New Zealand. Such things are governed by an inexorable law of nature, the operations of which may seem cruel and may excite our human sympathies for its victims, but a law none the less against which the strategy of politicians cannot in the end prevail, for, do what we will, the unfit will perish and the fitter will thrive and multiply.

The hope that education will work miracles, transforming the Filipino into an American, is based upon a radical misunderstanding of the Oriental, and especially the Malayan character. The color of the Filipino's skin is not more unlike that of his white brother than is the whole cast in which nature has molded him. It is not a difference in degree, which might prove susceptible to amelioration, but a difference in kind, which is beyond the reach of any human agency. Those who are acquainted with the Malayan race, with its character, genius, limitations and good and bad qualities, those who find most to love and most to admire in this people are still compelled to admit that the Malay has not in him any of the elements which make his transformation into a European, no matter in what length of time or by the aid of what system of training, anything but the veriest dream of the armchair philanthropist.

Sooner or later the Americans will be obliged, however reluctantly, to recognize this truth, and they must then decide whether they will suffer the Filipino to go his own way, and to die out in peaceful indolence, if that be the decree of nature, or whether they will persevere in a course foredoomed to failure which can only irritate the native population and will never lead to the development of the Philippines. It is always sad to have to relegate a pretty theory to the lumber room sacred to things unpracticable, but there is no room for doubt but that at the present time the United States is embarked upon a hopeless enterprise, and that the ultimate salvation of the Philippines is to be sought, not in a futile attempt to revolutionize the nature of its inhabitants, but in supplying the qualities they lack by permitting the immigration of the industrious and thrifty Chinese.

STRATFORD-ON-AVON.

Protest Against the Vulgarizing of Shakspeare's Home.

London Letter in Philadelphia Ledger.

The many intelligent Americans who have visited Stratford-on-Avon will sympathize with the Englishmen who have lately been protesting vigorously against the gross vulgarization of that place—the shop in the church lobby, the overcharging of visitors and the air of paltry meanness which rests over this profitable monument to the Shakspeare idea.

Stratford is an ugly little village in a lovely neighborhood, but its ugliness has been vastly increased the last generation by the efforts of people to advertise themselves and their wares in pretending to honor Shakspeare.

The glaring brick memorial hall is unfortunately now a fact, but something might be done to alleviate the ugliness of the place by closing the unnecessary theater and removing certain so-called memorials which do not belong there and crowd Stratford's few literary and artistic treasures.

The Ledger comments thus on the foregoing paragraphs:

"The desecration of the church at Stratford-on-Avon is one of the abuses there which is causing indignation. It has been described as almost a national scandal. A fixed fee is charged for admission, and, as is natural under the circumstances, the visitors, led to regard the place as a show, treat it in this way, and talk, laugh, take photographs and eat sandwiches in the building without protest from the authorities.

"The 'shop' alluded to is a place in the church where photographs and other memorials are openly sold. A writer to the London Times said recently:

"'The sacred building is turned into a house of merchandise, and the whole show is run on the vulgar lines of a catchpenny and money-making exhibition. It is hard to believe that the bishop and archdeacon can be aware of this desecration; if it is allowable at Stratford there seems no reason why every vicar in the diocese should not open his church as an exhibition hall for pictures and other fancy stationery more or less connected with his church.

"'A very large sum of money must be collected in this unrighteous and illegal way, and what is done with it is of very small moment. I have no doubt that the vicar and church wardens lay the flattering unction to their souls that the money so earned is well spent. If it is spent in the so-called restoration they cannot be congratulated on the result. Restoration at Stratford means the sweeping away of everything that could have had any connection with Shakspeare—filling the fine windows with poor glass, some quite hideous, and erecting a black and white pulpit, which is of good workmanship, but is a marvel of expensive ugliness.

"'If the vicar and church wardens really cannot run the show with more decency let them confess their weakness and give it up. Let them stop all sacred services and hand over the building to the government as a national memorial, and then let them build for themselves a new parish church, which will be treated with the reverence and respect which is now happily given to all English parish churches, Stratford-on-Avon excepted.'"

Combinations and Competition.

Minneapolis Tribune.

The close alliance of the Vanderbilt and Pennsylvania interests, noted in a Cleveland paper, is no new thing. These lines have been working together for two or three years on the community of interest plan. Each has taken stock in the properties of the other, and they have united to acquire an effective interest in properties useful to both. All the roads mentioned in the alleged combine have been working together for some time, and the alleged division of coal territory is only an incident in a general substantial agreement to avoid ruinous competition. This does not mean monopoly, except such monopoly as comes from giving the best service at the lowest rate. The Gould system is already breaking into the territory of the combination, and excessive earnings would invite other competition. Combination does not eliminate competition; it only enlarges the scale of it.